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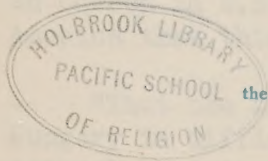
the WORLD ALLIANCE for INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

the WORLD ALLIANCE of YOUNG MEN'S CHRISTIAN ASSOCIATIONS

the WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION

the WORLD'S STUDENT CHRISTIAN FEDERATION

the WORLD COUNCIL OF CHRISTIAN EDUCATION



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## Protest against Imprisonment of Bishop Ordass

When it became known that Bishop Ordass of the Lutheran Church of Hungary had been arrested (see E.P.S. No. 42) the Central Committee of the World Council of Churches decided to send a letter to the Prime Minister of Hungary. This letter, sent on September 6, 1948, contained an appeal to the Hungarian Government to release Bishop Ordass. In his reply the Prime Minister of Hungary stated that Bishop Ordass had been arrested in view of illegal traffic in currency and that the Church continued to enjoy full liberty.

The following is the reply of the Bishop of Chichester on behalf of the Central Committee of the World Council of Churches:

"Your Excellency, I have received your letter of September 17, in which you state that 'the arrest of Bishop Ordass has no connection whatever with his ecclesiastical or religious activities'; but is on account of alleged dealings in foreign currency.

"I would point out, however, that not only was Bishop Ordass refused a visa to attend the Assembly of the World Council of Churches at Amsterdam as a delegate of his Church, but that before any question arose of illegal traffic in currency the Hungarian Government had adopted an attitude of strong hostility to Bishop Ordass, the cause of this hostility being his alleged antagonism to the present regime, as well as his conscientious opposition on religious grounds to the nationalisation of Church schools.

"The action of the Hungarian Government in this matter is in direct conflict with the Declaration on Religious Liberty adopted by the World Council of Churches at Amsterdam, which stated that 'every person has the right to express his religious beliefs in worship, teaching and practice, and to proclaim the implications of his beliefs for relationships in a social or political community'. Moreover such arbitrary limitation of a churchman's action would appear to be in complete contradiction to the statement in your letter to me that 'in Hungary, as everyone knows, the law secures full liberty of action to each Church and freedom of worship to each citizen'.







"With regard to the charge that Bishop Ordass has engaged in illegal traffic in foreign currency, or that he had a secret dollar supply furnished by the Lutheran Church in U.S.A., I am informed by representatives of the Lutheran Churches in America that this is a pure fabrication.

"That the Lutheran Church in U.S.A. should wish to assist a sister Church in Hungary in difficult times is a natural sign of Christian fellowship. It is also natural that the National Lutheran Council should accordingly budget for a definite contribution for this purpose. These funds were to be made available only in such proportion as the total funds required were raised. And the National Lutheran Council retained all responsibility for the disposal of these funds until the actual transference to Hungary could be made. There are no secret funds on which Bishop Ordass can draw.

"It is surprising that in a matter in which the Lutheran Churches in America were so directly concerned, no attempt was made to make contact with the authorities of those Churches, with a view to obtaining their account of what had happened. The whole proceedings against Bishop Ordass seem to have been marked by a strange precipitancy which is hardly consistent with the procedure of justice as ordinarily understood.

"In view, therefore, of the unsatisfactory character of your reply to my earlier letter, followed by the sentence of two years' imprisonment passed on Bishop Ordass, I feel obliged to make a strong protest in the name of the World Council of Churches against the action of the Hungarian Government, and to make this protest public."

E.P.S. Geneva

Executive Secretary of World Presbyterian Alliance

Pastor Marcel Pradervand, staff member of the World Council of Churches, has been appointed executive secretary of the Alliance of Reformed Churches Holding the Presbyterian System.

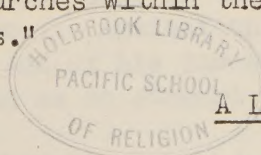
Pastor Pradervand will assume his new position on January 1, 1949, when he will resign as secretary for France, Italy and Belgium in the Department of Reconstruction of the World Council of Churches. In his new job, he will direct and co-ordinate the world wide activities of the Alliance from an office to be opened at the headquarters of the World Council in Geneva.

Creation of the position of executive secretary and establishment of a Geneva office for the Alliance were authorised last August when the Alliance held its 16th General Assembly in Geneva.

In accepting the appointment, Pastor Pradervand said he will work to "cement relations between the Churches within the Alliance and develop those with the World Council of Churches."

E.P.S. Geneva

UNITED STATES



A Lutheran Programme for Avoiding War

Differences between the United States and Russia, and between the Christian and Communist faiths, "need not result in war", the United Lutheran Church (which represents about one third of Lutherans in the States) declared at its meeting in Philadelphia (October 8, 1948), presenting a five-point programme for averting World War III.





"1. Individuals and church groups should persuade others to join in securing support of a Federal programme of 'sound democratic cooperation' with other nations.

"2. Church members should 'challenge the judgment of those who say that war is inevitable and those who urge a preventive war with Russia'.

"3. Efforts should be made to discuss the present international situation with members of Congress.

"4. A study should be made of the statements, 'A Positive Programme for Peace' and 'Soviet-American Relations', issued by the Federal Council of Churches, in order that church members may discuss the issues involved intelligently.

"5. Daily prayers should be said that 'leaders of the nations may know and follow God's will, and that as individuals we may be cleansed from hatred and selfishness'."

The report added that public confidence and strength based on a sound democratic programme of cooperation between America and Western Europe, a programme designed to speed economic, social, political, and moral recovery is the best bulwark against Communist infiltration and terrorism. E.P.S.Geneva

#### GREAT BRITAIN

#### The Archbishop of York on the Christian Attitude to War

At the Convocation of York, early in October, the Archbishop in his presidential address spoke of the Christian attitude to war.

The Christian "hates and abhors" war, said Dr Garbett. But "pious resolutions will not deflect by an inch the will of a State bent on violence. The Christian therefore must ask not merely what he ought to do as an individual Christian, but what he ought to do as<sup>a</sup> Christian citizen with responsibilities to the community of which he is a member.

"In view of both the nature of modern war and of the results of defeat, it is more easy to see what the duty of the Christian should be: First, in accordance with the will of his Lord, and mindful of the horrors of modern war, the Christian must do his utmost to preserve peace and to remove the causes of war. The Christian will always refuse to speak of war as inevitable; to regard it as such brings it nearer! The Christian must never give up hope of peace; he will support the continuation of negotiations... while there remains a chance of settlement.

"Secondly, the Christian sees in the unbridled sovereignty of nations one of the chief dangers to peace... Against this the Christian asserts the sovereignty of God above the nations and of his law of righteousness. He should, therefore, support the United Nations as an attempt to limit national sovereignty.

"Thirdly, ... the Christian should support all proposals which may remove or reduce some of the worst horrors of war. He must therefore press strongly for the outlawry of the atomic bomb... and for some international agreement which would forbid obliteration bombing.



"1. Individuals and church groups should promote efforts to join in supporting reports of a Federal program of 'peace and economic cooperation' with other nations.

"2. Church members should 'maintain the judgment of those who say that war is inevitable and those who urge a prophetic war with Russia'.

"3. Efforts should be made to discuss the present international situation with members of Congress.

"4. A study should be made of the statements, 'A Positive Program for Peace' and 'Positive Program for War', issued by the Federal Council of Churches, in order that church members may discuss the issues involved intelligently.

"5. Daily prayers should be said that 'leaders of the nations may know and follow God's will, and that as individuals we may be cleansed from hatred and selfishness'.

The report added that public confidence and strength based on a sound economic program of cooperation between America and Western Europe, a program designed to speed economic, social, political, and moral recovery is the best bulwark against Communist infiltration and terrorism.

# THE CHRISTIAN AND THE ATOMIC BOMB

At the Convention of the Christian Church in America, the Archbishop of York, England, in his presidential address spoke of the Christian attitude to war.

The Christian "never and nowhere" war, said Dr. Garbutt. But "wherever" war is not defined by action but by the will of a State bent on violence. The Christian therefore must not merely say that he ought to do as an individual Christian, but what he ought to do as a Christian citizen with responsibilities to the community of which he is a member.

"In view of how the nature of modern war and of the results of defeat, it is more easy to see that the duty of the Christian should be: first, in accordance with the will of his Lord, and secondly of the leaders of modern war, the Christian must do his utmost to remove peace and to remove the causes of war. The Christian will always refuse to speak of war as inevitable; he regards it as such things as never; the Christian must never give up hope of peace; he will support the continuation of negotiations... while there remains a chance of settlement.

"Secondly, the Christian sees in the unbridled sovereignty of nations one of the chief dangers to peace... Against this the Christian asserts the sovereignty of God above the nations and of his law of righteousness. He should, therefore, support the United Nations as an attempt to limit national sovereignty.

"Thirdly... the Christian should support all proposals which may remove the cause of the atomic bomb... would include Christian teaching.



"Fourthly, the Christian... must recognise that war is not the worst of all evils. The utter degradation of man, the loss of human rights, and the trampling under foot of all that is righteous and true is an evil worse than war. The Christian must therefore be ready to resist to the last the unjust demands of an aggressive totalitarianism. This means that in an armed world, the democratic State must also be armed..."

The Archbishop closed: "In supporting the Government in taking all necessary precautions against attack, we shall do so without hatred for any nation. We want friendship with Russia as well as with those who once were our enemies."

E.P.S.Geneva

### For Religious Liberty in Spain

Dr Stanley I. Stuber, chairman of the Commission on Religious Freedom of the Baptist World Alliance, has issued a statement opposing United States' recognition of the Spanish government on the grounds that persecution of minority groups in Spain "continues to an alarming degree". Dr Stuber recently visited Spain.

E.P.S.Geneva

### FRANCE

#### Protestant Mass Meeting in Strasbourg

The General Assembly of French Protestantism - which is the representative meeting of the Protestant Federation of France - has met at Strasbourg from October 23 to 27, 1948, under the chairmanship of Pastor Poincenot, Church Inspector of the Lutheran Church of Montbéliard.

On this occasion two public meetings were arranged. Dr Visser 't Hooft spoke to a large audience on the significance of the Amsterdam Assembly. And on the Sunday a "rassemblement" took place which was attended by more than ten thousand Protestants from all over Alsace. Pastor Boegner presided. The civil and military authorities were present. Thirty church choirs took part. In view of the tercentenary of the union of Alsace with France the addresses included statements on the debt of Protestantism to Alsace (from the days when the first Lutheran refugees were received in Strasbourg and the time of Bucer and Calvin up to recent times when Alsatian Protestants have given so many strong leaders to the French Church "of the interior") - the debt of Alsatian Protestantism to France (from the Treaty of Westphalia in 1648 Alsatian Protestantism has received inspiration from the other French Protestant Churches). Another address described the Amsterdam Assembly and how it had demonstrated the awakening of the Church. Several speeches were given in Alsatian dialect.

E.P.S.Geneva

### CHINA

#### Missionaries in Chinese Communist Areas

According to a report received at the Presbyterian headquarters in Shanghai from mission officials in Tsingtao, about 200 miles from Tsinan, American and British missionaries in Communist-held Tsinan are "safe and well". "All foreigners in Tsinan are well and engaged in useful employment", the report said. "There are no financial or food problems, and the Cheloo mission has been spared, although some damage to property has occurred".

The report indicates that "the Communists are continuing their new policy of protecting missionaries, especially medical workers".

E.P.S.Geneva







Daniélou - Barth

"Réforme", of Paris, in its issue of October 16, publishes an article by Father Jean Daniélou of the Society of Jesus, entitled "Question to Karl Barth", in which the author draws attention to certain remarks made at Amsterdam by Prof. Karl Barth which have, he says, "profoundly grieved the Catholic heart".

"Prevented from taking part in the Assembly by their faithfulness to a position which they know they must hold to the last", the Roman Catholics, says Father Daniélou, are none the less far from uninterested in ecumenism, and pray with fervour for the success of this movement towards unity. "On the contrary, it is because the ecumenical current is beginning to flow so strongly within Catholicism that it needs to be directed and controlled, so that it does not fall into manifest exaggerations."

But words such as those uttered by Karl Barth "are not Christian". "When he states that he 'hopes we are not disappointed that a Cardinal sent by the Vatican has not taken his seat at the table among our presidents' and that he 'suggests that we give up the pointless tears certain people are inclined to shed over the absence of Rome from our midst' - the division of the Churches is accepted with indifference, and almost with cheerfulness."

"We have seen a real beginning of ecumenism in this effective communication in theological work between churches still separate from one another. We have admired in Barth the antagonist of a dogmatic liberalism which we dislike as much as he does... But we cannot accept the cheerfulness with which he admits this separation... It is no longer Catholicism alone, it is Christianity which is at stake here. We believe too strongly in Barth's own Christianity to suppose that he has not to some degree felt this himself."

"Réforme" publishes in its issue of October 23, a reply by Karl Barth to Father Daniélou, of which the gist is as follows:

"The rent in the unity of the Church of Christ Jesus, manifested by the opposition between your Church - the Church of Rome - and the rest of Christendom, is for all of us, for me as much as for you, a most painful, terrible and shameful reality. That is why it is a good and normal thing that today once again we have turned upon each other our most careful attention..."

"But this is not the question. The problem here is a very concrete one. Ought we to have regretted and deplored the fact that the Roman Catholic Church refused to cooperate in the ecumenical movement?... I explained, indeed, in no uncertain terms at Amsterdam that this fact was to be neither regretted nor deplored, but that there was to be seen and accepted therein a clear indication of the will of God.

"You yourself write that Roman Catholic Christians 'know that they must hold to the last' the position they have taken up. This intransigence was bound to prevent them from taking part to any practical extent in our efforts. This is not your private opinion: the Pope himself has said so very definitely on more than one occasion. And you know as well as I do that he had to say so, that your Church had to hold aloof from Amsterdam. For your Church cannot sit at the same table







with the other 'churches', to debate with them on the same footing, with the same humility and the same freedom, on the question of unity in Christ. It cannot agree that so far the question of unity has not received its answer, an answer provided very simply by the mere existence of your Church. It could not do otherwise... than to invite us to submit ourselves to the See of Rome and to subscribe to the conclusions of the Council of Trent, slightly modified, toned down or brought up to date for our benefit... What could you pray for, you and the countless other Catholics you speak of, when you accompanied the Assembly of Amsterdam with your intercession?

"Rome would not be Rome if she had not forbidden her flock to take part in Amsterdam, or even if she had sent us some cardinal or other. In all this - yet I am not telling you anything really new - there is nothing to deplore. On the contrary, on your side this decision must have been approved, both by heart and by tongue...

"We for our part cannot deplore the absence of your Church from Amsterdam, because it excluded itself of its own accord from our joint search for unity in Jesus Christ, which is the object of the whole ecumenical undertaking... At Amsterdam none of the Churches which were represented stood forth before the rest with a claim to be the one infallible, redeeming Church. You ask too much of us when you expect us to take seriously your claim to unconditional superiority, and to yearn for your presence. Your cooperation at Amsterdam would only have meant that you wished to urge us, in one way or another, to return to the one road which is, according to you, possible...

"If there is any hope in this conflict, it cannot be anything, either for you or for me, but the hope in the triumph of Truth. But in that case we must have the courage to look at one another where we stand, because it is your duty and ours to stand there."

E.P.S.Geneva

#### CZECHOSLOVAKIA

#### Prague becomes an Orthodox See

In the course of the conversations being carried on at the Congress of Orthodox Churches in Moscow (see E.P.S. No. 31), Patriarch Alexis, of the Russian Orthodox Church, stated that Prague would from now on be a metropolitan see of the Orthodox Church, and that the Exarch of the Patriarchate of Moscow in Czechoslovakia, Bishop Eleutherius, had been appointed as its first Metropolitan. The Czech Orthodox Church is numerically one of the smallest in the country. The creation of a new see there symbolises the importance attached by the Russian Church to the part played by the Orthodox minority in Czechoslovakia.

E.P.S.Geneva

#### GERMANY

#### Emergency Appeal from the Church

An appeal has been issued to the parishes of the Evangelical Church of Berlin, signed by the Evangelical Bishop of Berlin, Dr Dibelius, by Pastor Grüber, head of the Evangelical "Hilfswerk" in Berlin, Pastor H. Lokies, Director of the Board of Education and Instruction, and by Dr Theodor Wenzel, Director of the General Union of the Berliner Inner Mission.







Among other statements made in the appeal are the following: "Our Evangelical Church is at present passing through a period of pain and difficulty. Distress surrounds us on every side. Hundreds of thousands of people do not know how they are to survive. Again and again we hear it said: The Church must help! And how gladly the Church would help!

"But at this very time the Church itself is reduced to beggary. The currency reform has brought upon the Church the same fate as upon all the others. The institutions and projects of the Inner Mission have lost almost the whole of their available capital. They cannot tell how work is to go on, in our nursing and welfare institutions, in our deacon and deaconess houses, in our educational and cultural establishments, in our homes for old people and invalids. So many people who would willingly have paid for their maintenance or that of their relatives, if they could live in a church home, are now no longer in a position to do so! And yet we cannot turn them into the street.

"But while the church work has to fight for its life in this way, new tasks are claiming our attention all the time. The greatest of these is that of religious instruction in schools, for which the Church itself must pay, together with the necessary educational establishments.

"Under these circumstances, the Church is obliged to appeal to the generosity of its faithful members, and to call upon all those members of the Church of Berlin who are of age - Stand with us, and help the Inner Mission, the 'Hilfswerk' and the Board of Education to carry out their work, by means of a special monthly donation. Lists have been posted in all church buildings and rooms, which we ask you to sign, giving the figure you are prepared to contribute. This pledge will not bind you legally in any way; it is just a declaration of willingness to help."

E.P.S. Geneva

#### GERMANY

#### The Confessing Church Still Exists

The Fraternal Council of the Evangelical Church in Germany is addressing a letter to Bishop Wurm, containing a statement intended to dissipate the mistaken impression that the Confessing Church has been dissolved, either by its own act or by the Fraternal Council meeting in Eisenach (see E.P.S. No. 29). It is, in fact, only the hierarchical functions of this Council and the emergency statute of Dahlem which have been declared at an end.

The statement, which was drawn up at Bad Boll on October 16, runs in part as follows:

"Our resolution actually only means that, with the cessation of the heretical government by force exercised by the German Christians, and with the creation in Eisenach of a basic organisation for the Evangelical Church in Germany, the circumstances no longer exist to which the statute of Dahlem, its invocation and its application, were intended to relate.

"Nothing is in any way renounced or abolished by this resolution; a de facto state of dissolution is confirmed. We have withstood a torrent which has now passed us by. But it is through the mercy of the Lord that we have survived it. True, we are no longer on the defence against this torrent, but there can be no





question of the Confessing Church's dissolving itself. Other storms may assail us, although they do not at present constitute a mortal threat. It may be that we shall be called upon to some special resistance. But neither in great tempests nor in the smouldering troubles of the breathing-space God is allowing us may we renounce the mandate of Christ in Whose service we are.

"In Article 1, Section 2, it is states that the Evangelical Church in Germany 'knows itself pledged as a confessing church to put into effect what has been realised during the church struggle with regard to the essence, message and organisation of the Church'. We know that we are jointly responsible that this should be brought to pass, and accept this responsibility in the one faith and in the service of our allegiance, as those who neither possess nor claim anything of their own, with the prayer that His Kingdom come to us in peaceful days and in stormy.

"We hold that we owe it to you in common honesty to bear most clear and definite witness to the fact that now as in the past we wish at all times to render to one another the service that is demanded of us." E.P.S.Geneva

#### CONGO

#### Equal Status with Roman Catholic Missions Adopted

On August 28, the Govenor General of the Belgian Congo informed the Congo Protestant Council that the Government had adopted a new educational policy based on equality with the Roman Catholic Missions. Only Missions enjoying "Personnalité Civile" can be considered.

The advantages offered are considerable. Grants will be given covering 70 to 90% of monitors' wages. Subsidies for new school buildings will amount to from 50 to 70% of the value. There is aid for upkeep, for books and for school materials.

Besides the obligation to follow the State programme, two conditions are basic for the acceptance of "Foreign Missions" in the programme:

1) New educational missionaries should spend at least a year in Belgium, taking courses at normal schools and a special two month colonial course. Educationalists already on the field should take similar studies in five years' time in order to be "en règle".

2) Missionary school inspectors of Belgian nationality should be provided to serve in groups of missions. If Belgian missionaries be not available at this time for such service, non-Belgian educationalists may serve as substitutes.

Following an explicit request of the Government, a list of Protestant Missions to be nominated as able to sign agreements was prepared. In his letter to the Government, the General Secretary of the Congo Protestant Council, J. Ohrne-man, stated:

"The consequences of this action will be very considerable for the native Protestant community of the two Territories of Belgian Congo and Ruanda-Urundi, and will not fail to arouse cordial gratitude among Protestant Christians in general."

E.P.S.Geneva



